Rashi on Daniel
רש"י על דניאל
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Rashi on Daniel

Chapter 1

Verse 1

In the third year of the reign of Jehoiakim Now is it possible to say so? Did he [Nebuchadnezzar] not reign in the fourth year of Jehoiakim, as is stated (Jer. 25:1) "in the fourth year of Jehoiakim son of Josiah, king of Judah that is the first year of Nebuchadnezzar?" So what is the meaning of "In the third year?" In the third year of his rebellion, as is stated (II Kings 24:1): "and Jehoiakim was his vassal for three years; then he turned and rebelled against him"; and in the third year, he overcame him, and that was the eighth year of Nebuchadnezzar, for the master said (Seder Olam ch. 24): In his first year he conquered Nineveh, and in his second year he advanced and vanquished Jehoiakim, who served him for three years and rebelled against him for three years. That was the eleventh year of the reign of Jehoiakim: five years before he vanquished him, three years that he served him, and three years that he rebelled against him. And then Jehoiakim died under his hand, and in his stead, Nebuchadnezzar enthroned Jehoiachin, his son.

Verse 2

and some of the vessels of the House of God he took, and some of them remained, as is stated (in Jeremiah 27:19): "so has the Lord of Hosts said concerning the pillars, concerning the sea, concerning the bases, and concerning the rest of the vessels, which Nebuchadnezzar did not take into exile (sic)."
and he brought them to the land of Shinar, to the house of his god to praise his idols; he brought the entire captivity there, even the people, and the vessels he brought afterwards to the treasury.

Verse 3

the nobles Heb. הַפַּרְתֻּמִּים, dukes.

Verse 4

and who have strength Our Sages explained (Sanh. 93b) that they should restrain themselves from laughing, speaking and sleeping, out of fear of the throne, and resist the urge when they feel the need to relieve themselves.
and to teach them the script This refers back to "who have strength."

Verse 5

allotted Heb. וְיַמַּן, an expression of preparation.
of... food Heb. מִפַּת־בַּג. That is the name of the king's fare in the language of the Chaldeans. Some interpret פַּת־בַּג, [as] bread, but it does not appear correct, for it is written (below verse 16): "The steward would take away פַּת־בָּגָם... and give them pulse." Now pulse is not a substitute for bread, but a substitute for cooked food.

Verse 6

Verse 7

Belteshazzar He named him after the god of Babylon, which was called Bel, as it is said (4: 5): "whose name is Belteshazzar, like the name of my god." Teshazzar is the Aramaic expression denoting wisdom.

Verse 8

not to be defiled Heb. לֹא יִתְגָּאַל, an expression of sullying.

Verse 9

the chief officer who was the chief over the king's servants.

Verse 10

who allotted who prepared and provided.
like you כְּגִוַיְכֶם, of your likeness. It is the language of the Mishnah; one of his likeness.
and you will forfeit my head to the king You shall bring about that I will be condemned to be beheaded.

Verse 11

the steward Heb. הַמֶּלְצַר, the one who arranges the portions and the plates, called maestre sala, seneschal, steward.

Verse 12

test Heb. נַס an expression of (נִסָּיוֹן) testing.
some pulse a type of beans instead of the food.

Verse 13

and as you will see According to what you see, do.

Verse 14

Verse 15

Verse 16

carry away their food He would take it for himself.

Verse 17

Verse 18

that the king ordered to bring them that they come before him.

Verse 19

Verse 20

the necromancers These are the ones who inquire of טִימֵי מֵתִים, the bones of the dead, as you say, "May his bones be crushed," שֶׁחִיק עַמָּיְא.
the astrologers These are the ones who "press" the constellation. So it is explained in Tanhuma (Miketz 2, Buber, Miketz 4).

Verse 21

And Daniel was there in greatness in Babylon until the first year of King Cyrus. According to the one who says that Hathach (Esther; 4:5, 6, 9, 10) is Daniel; and why was he called Hathach? Because he was cut off (הֻתָּכוּהוּ) from his greatness; [according to his explanation] we must say that this is Cyrus I, who preceded Ahasuerus. But according to the one who says that all royal affairs were decided (נֶחְתָּכִים) by his orders, we must say that this Cyrus was Darius II, [who came] after Ahasuerus, and in the days of Darius the Mede, when they cast [Daniel] into the lions' den, he was not demoted from his greatness, as it is said (6:29): "And this Daniel prospered during the reign of Darius and during the reign of Cyrus the Persian." We learn that during the days of Cyrus I he was [still] in his greatness.

Chapter 2

Verse 1

Now in the second year of Nebuchadnezzar's reign It is impossible to say this, except that [it happened] in the second year after the destruction of the Temple. So it is taught in Seder Olam (ch. 28), and Scripture called it "of Nebuchadnezzar's reign," because he demonstrated his insolence by entering the Inner Sanctum of the Sovereign of the Universe.
and his spirit was troubled Heb. וַתִּתְפָּעֶם רוּחוֹ. Concerning Pharaoh it says (Gen. 41:8): וַתִּפָּעֶם רוּחוֹ, for only the interpretation of the dream was hidden from him, but here, since the dream too was hidden from him, the expression is doubled: וַתִּתְפָּעֶם, an expression of pulsating and beating.
was interrupted Heb. נִהְיְתָה, an expression of breaking like (Ezek. 7:25): "Breach upon breach (הַוָּה עַל הַוָּה)."

Verse 2

Verse 3

Verse 4

May the king live forever Aram. מַלְכָּא לְעָלְמִין חֱיִי.
Tell your servants the dream [as translated,] Tell your servants the dream.

Verse 5

The matter has escaped me The thing has left me.
If you do not let me know the dream and its meaning [as translated,] if you do not let me know the dream and its meaning.
you shall be torn limb from limb Aram. תִּתְעַבְּדוּן הַדָּמִין. You shall be cut to pieces, and there are many such in the Gemara (Gittin 67b): "Arrange the cuts" (הַדּוּמֵי הַדְּמוּהָ).
a dungheap Aram. נְוָלִי, a dungheap.
shall be made Aram. יִתְּשָׂמוּן an expression of וְיָשֵׂם, and he will make. They shall be made into dungheaps.

Verse 6

But if [as translated,] But if.
and lavish presents [as translated,] presents.
but [as translated,] but.
tell me [as translated,] tell me.

Verse 7

a second time [as translated,] a second time.
we shall tell [as translated,] we shall tell.

Verse 8

in truth, I know [as translated,] in truth, I know.
truth Aram. יַצִּיב, a true and permanent thing.
that this time you are doomed Aram. דִּי עִדָּנָא אַנְתּוּן זָבְנִין, that this time you are delivered to death.
because you see because you see that the matter escaped me, but you repeatedly ask me to tell you.

Verse 9

or if you have prepared yourselves...a false and corrupt word Or if you have prepared yourselves to say before me a false and corrupt word.
until the time changes until the time changes, i.e., before the shadows of evening slant, when the time of morning changes.
"Until the time changes" is an expression of rebuke and an exaggeration: so will he be punished, and the punishment was already delineated above. A similar instance is (Gen. 4:15): "Therefore, whoever kills Cain."
but the dream; tell me what I dreamed, and I shall know that you will surely tell me the interpretation.

Verse 10

who...the king's word who will be able to tell the king's word.
because Aram. כָּל קֳבֵל, lit. all opposite; i.e., our reply is true, in view of the fact that there was never a king who asked anything like this.
such a thing Aram. מִלָּה כִדְנָה, a thing like this.
astrologer who presses the constellation.

Verse 11

difficult Aram. יְקִירָה, heavy, and its burden is heavy.
and there is no other who can tell it and there is no other who will tell it.
but the angels but the angels whose dwelling is not with flesh and blood.
whose dwelling Aram. מְדָרֵהוֹן, their dwelling. The Midrash of Rabbi Tanhuma (ad loc.) [says]: וְאַהֲרֹן לָא אִיתַי, and Aaron is not here. A priest who wears the Urim and Tummim is not here to tell you. He said to them, "That Temple was so powerful, and you advised me to destroy it?" Immediately, he became angry and commanded to slay them.

Verse 12

In view of this in view of this reply.
in great wrath and anger Aram. מַלְכָּא בְּנַס וּקְצַף שַׂגִּיא. The king was in great wrath and anger.
(בְּנַס) means in wrath. (Gen. 40:6): "And behold they were angry (זֹעֲפִים), and Onkelos renders: נְסִיסִין.
and ordered to destroy Aram. וְאֲמַר לְהוֹבָדָה. About this "vav" of וְאֲמַר, Menahem and Dunash disputed. Menahem (p. 46) forced himself to make the "beth" of בְּנַס, a radical and did not interpret בְּנַס וּקְצַף as nouns, but as an expression of a verb: was greatly wroth and angry and ordered to destroy. The "vav" in וְאֲמַר forced him to interpret it this way. Dunash (p. 9) says that it is impossible for the "beth" to be a radical, but it is a noun, and he interpreted it in this manner: with great wrath and anger he ordered to destroy, and the "vav" there is superfluous, like the "vav" of (Ps. 76:7): "chariot (וְרֶכֶב) and horse." But I say that the "vav" is not forced to be superfluous, but so is its interpretation: מַלְכָּא בְּנַס וּקְצַף שַׂגִּיא, the king was in great wrath and anger, and he ordered in his wrath to destroy them. Accordingly, this is an elliptical verse.

Verse 13

And a decree was issued The law of the king and his decree were issued in the province.
and Daniel and his colleagues were sought to be slain [as translated,] and Daniel and his colleagues were sought to be slain.

Verse 14

Then Aram. בֵּאדַיִן, the Targum for אָז.
answered with counsel and good sense He answered [with] counsel and good sense to Arioch, the name of the man.
the...chief executioner the officer over those who executed the ones condemned to death.

Verse 15

Why was the decree issued so hastily Why is the decree of the king [issued] in such a haste to kill?
Then Arioch made the matter known to Daniel that the king was angry because no one told him his dream.

Verse 16

entered and requested [as translated,] entered and requested.
be given him [as translated,] be given him.

Verse 17

Verse 18

Verse 19

the secret was revealed [as translated,] the secret was revealed.

Verse 20

Verse 21

changes [as translated,] changes.
removes He removes kings, for he understood from the dream that Nebuchadnezzar’s kingdom would terminate, and another kingdom would rise.

Verse 22

He reveals the profound [as translated,] He reveals the profound.
and secret things for He revealed this profound thing to me.

Verse 23

You have let me know [as translated,] You have let me know.

Verse 24

In view of this in view of this, that the secret was revealed to him.
Daniel came in to Arioch He entered Arioch’s premises.
had appointed [as translated,] had appointed.
Do not destroy [as translated,] Do not destroy.
bring me in [as translated,] bring me in.

Verse 25

Then Aram. אֱדַיִן, [the equivalent of] אָז.
in haste Aram. בְּהִתְבְּהָלָה, in haste, i.e., quickly.
brought... in brought Daniel in.
that “I have found a man [as translated,] that “I have found a man.
the exiles of Judea [as translated,] the exiles of Judea.

Verse 26

Do you have the ability Are you able?
that I have seen [as translated,] that I have seen.

Verse 27

demonologists Aram. גָּזְרִין, the name of a type of ruler over demons.

Verse 28

But there is...and He lets Nebuchadnezzar know He revealed this secret to me, and through me let the king know that his dream refers to future events.

your dream and the visions of your head on your bed which are on your bed.

Verse 29

your thoughts Aram. רַעְיוֹנָךְ.
came while on your bed What you were thinking of during the day, what would be after you, came [to you] on your bed.
and the Revealer of secrets and the Holy One, blessed be He, Who reveals secrets, let you know what will come about.

Verse 30

And I, not with wisdom And I, not with superior wisdom that I have, more than other creatures, was this secret revealed to me.
but in order that they should let the king know the interpretation They should let you know from heaven.
and you should know the thoughts of your heart and the thoughts of your heart about which you are constantly thinking, [which are] to know who will rise after you.
you should know [as translated,] you should know.

Verse 31

you were watching [as translated,] you were watching.
and behold Aram. וְאָלוּ, an expression of "behold."
an image which had a large base [as translated,] an image which had a large base.
with unusual splendor, was standing opposite you [as translated,] standing opposite you.
and its form was frightening [as translated,] and its form was frightening.

Verse 32

of fine gold [as translated,] of fine gold.
its breast [as translated,] its breast.
and its arms [as translated,] and its arms.
its belly and thighs [as translated,] its belly and thighs.

Verse 33

Its legs were of iron [as translated,] Its legs were of iron.
were partly of iron and partly of clay [as translated,] were partly of iron and partly of clay [i.e., part of each foot was of iron and part of clay].

Verse 34

until one stone was hewn that one stone was cut and separated.
without hands not with hands, but by itself.
and it struck the image [as translated,] and it struck the image.
and crumbled them [as translated,] and crumbled them.

Verse 35

Then...crumbled together Then all the types of metals and the clay that were in it crumbled together.

and they were like chaff from the threshing floors of the summer [as translated,] and they were like chaff from the threshing floors of the summer.
and the wind carried them off [as translated,] and the wind carried them off.
and no place was found for them i.e., their original place was unknown, and it was unrecognizable that they were ever there.
became a huge mountain [as translated,] became a huge mountain.

Verse 36

This is the dream Behold this is the dream that you dreamed.
and its interpretation we shall recite, etc. and its interpretation we shall tell you.

Verse 37

The King of kings Our Sages, of blessed memory, explained (Shev. 35b): Every mention of "king" in Daniel refers to an earthly king, except this one, which he said in reference to the Holy One, blessed be He, and this is what it means: The King of kings, Who is the God of heaven.
a strong... kingdom gave you a strong and prominent kingdom.

Verse 38

and has given you dominion over them all And He gave you dominion over them all, so that even if you decree upon a horse, it will not whinny, or upon a bird, it will not fly, as it is said (Jer. 27: 6): "and even the beasts of the field I have given to him to serve him."
You are the head of gold You are the golden head of the image that you saw, for your kingdom is strong, and now it is in existence and is very prominent.

Verse 39

And after you will arise another kingdom lower than you And after you, after the reign of your son, Belshazzar, will arise a kingdom that will take the ruling power from your seed, lower and humbler than your kingdom.
lower Aram. אֲרַע, lower, as silver is lower and humbler than gold, and you saw that the breast, which is after the head, was of silver; so will the kingdom of Media and Persia, which will follow the kingdom of Babylon, be humbler than the kingdom of Nebuchadnezzar.
and another, a third kingdom [as translated,] another.
of copper as strong as copper, and that is the kingdom of Alexander of Macedon.

Verse 40

And a fourth kingdom will be as hard as iron, as you saw the thighs, which are the fourth from the head, the breast, and the belly, and they are of iron.
crumbles and flattens everything flattens and crumbles all kinds of metal, which are flattened with a hammer.
and flattens Aram. וְתָשֵׁל, and flattens. There are many such [words] in the Talmud. Keth. 77a, "who thins copper for kettles (דְּתָשֵׁל דּוּדֵי)"; Hul. 93a: "crushed testicles (בֵּיעֵי תָּשֵׁלְתָּא)."
all these all these kinds of metals that you saw in the image.
it will crumble and shatter It will crumble and shatter all the nations.

Verse 41

potter’s clay Aram. חֲסַף דִּי פֶּחָר, a potter’s clay, and there are many instances of this in the Talmud (Taanith 7a): “vessels of a potter (מָאנֵי דְפַחְרָא).”
it will be a divided kingdom It will be a divided kingdom; two kings will rise from it at once, strong and weak, as explained below (verse 42): “part of the kingdom will be strong.”
and in it will be some of the strength of iron Even the weak one will be stronger than the other nations through the strength of his fellow, for they will fear him. And this is the meaning of וּמִן נִצְבְּתָא דִּי פַרְזְלָא לֶהֱוֵא בָּהּ ; some of the strength of the stability of iron will be in the weak king.
in view of what you saw in view of what you saw—iron mixed with clay.

Verse 42

Verse 43

that they will mingle with the seed of men They will intermarry with the other nations but they will not be at peace and truly cleave to them wholeheartedly, and their laws will differ from the laws of the other nations.
as iron does not mix with clay Is it not just as iron does not stick well to clay?

Verse 44

And in the days of these kings in the days of these kings, when the kingdom of Rome is still in existence.
the God Of heaven will set up a kingdom The kingdom of the Holy One, blessed be He, which will never be destroyed, is the kingdom of the Messiah.
it will crumble and destroy It will crumble and destroy all these kingdoms.

Verse 45

Just as you saw just as you saw that a stone was broken off the mountain, which crumbled the entire image. This is the interpretation that the fifth kingdom will destroy and shatter them all.
what will be after this what will be after this, after this kingdom of yours.
and its interpretation is reliable for the Eternal of Israel neither lies nor repents.

Verse 46

ordered to offer up... libations He wished to deify him.

Verse 47

truly [as translated,] in truth.
and the Master of the kings The Lord of lords.
this secret [as translated,] this secret.

Verse 48

elevated Daniel He elevated Daniel over all the princes.

Verse 49

and he appointed, over the affairs of the capital cities of Babylon He appointed, over all the necessities of the kingdom, Hananiah Mishael, and Azariah.

Chapter 3

Verse 1

made an image He had an urge to make an image of gold.
its width six cubits; he set it up etc. If its thickness was only six [cubits], how could it stand at a height of sixty cubits? Said Rav Bibi: They would set it up and it would fall, until they brought all the gold of Jerusalem and poured a base around its feet, to fulfill what was said (Ezek. 7:19): "and their gold will be for a repugnant thing."
in the plain of Dura the name of a place.

Verse 2

the satraps Aram. לַאֲחַשְׁדַרְפְּנַיָּא dukes.
governors rulers.
the judges, the treasurers, etc. They are all names of nations.
the dedication of the image the beginning of its worship.

Verse 3

Verse 4

And the announcement was issued aloud [as translated,] and the announcement was issued aloud.
To you we are saying, O peoples [as translated,] To you, all peoples and nations, we are announcing the command of the king as a message from the king.

Verse 5

At the time you hear the sound of the whistling horn Aram. קָל קַרְנָא מַשְׁרוֹקִיתָא, the sound of the whistling horn, like (Zech. 10:8) "I will whistle (אֶשְׁרְקָא) to them, and I will gather them."
the clavichord, the harp, etc. They are all musical instruments.
kinds of music Aram. זְנֵי זְמָרָא kinds of music. (Gen. 1:11) "After its kind," Onkelos renders: לְזִנּוֹהִי.

Verse 6

a fiery furnace a pit that is made to burn rocks into lime, and that is כִּבְשָׁן in all the Scriptures.

Verse 7

In view of this in view of this, that they took heed to observe the king's command concerning this bagpipes would be played.

at that time At the time that they hear the sound of the music, which is a sign that those who prostrate themselves should come to prostrate, all peoples would fall etc.

Verse 8

In view of this in view of this, that their enemies saw that there is a time to denounce them.
some Chaldean men approached and denounced Aram. וַאֲכַלוּ קַרְצֵיהוֹן informed about them. (Lev. 19: 16) "Do not go as a talebearer among your people," is translated by Targum as קוּרְצִין לָא תֵּיכוּ I say that it was the custom of talebearers to eat a meal in the place where they informed, and that was a sign of the verification of their words; for at that time it was incumbent upon them to clarify their words and to verify the slander that they spoke, and that meal was called eating קוּרְצִין, an expression of (Prov. 6:13) "he winks (קוֹרֵץ) with his eyes," which is a sign of slander.

Verse 9

They spoke up and said Aram. עֲנוֹ, they shouted. Every [expression of] עֲנִיָה in Scriptures is an expression of raising the voice.

Verse 10

gave an order issued a decree.

Verse 11

Verse 12

There are Aram. אִיתַי
Judahite men of the tribe of Judah.
these Aram. אִלֵּךְ
did not take counsel to follow your decree Aram. לָא שָׂמוּ עֲלָיְךָ מַלְכָּא טְעֵם. They did not care to give themselves counsel to care for your decrees.

Verse 13

ordered to bring [as translated,] ordered to bring.
were brought [as translated,] were brought.

Verse 14

Is it meaningless Aram. הַצְדָא. Are my decrees void and desolate and an empty thing in your eyes, Shadrach, Meshach, and Abednego, that you do not worship my god? The "hey" of הַצְדָא is used as an interrogative expression.
that I have set up [as translated,] that I have set up.

Verse 15

Now, behold you are destined Now, behold you are destined against your will to accept this upon yourselves.
and if you do not prostrate yourselves and if you do not prostrate yourselves, you shall be cast.
into into the midst of.
and who is a god and who is a god who will save you from my hands?

Verse 16

to the king, ‘Nebuchadnezzar Why is his name mentioned? But this is what they said to him: “If [it concerns] taking upon ourselves to pay taxes, either the tax from the crops or the head taxes, you are king over us, [but] if [it concerns] denying the Holy One, blessed be He, [you are merely] Nebuchadnezzar. In our eyes, you are a lowly person and the most despised of the people. You and a dog are equal.”
we do not care We do not care to take counsel on what to answer you, for the answer is ready and fluent in our mouths.

Verse 17

He can save us He can save us from all our troubles.
From the burning fiery furnace and from your hands, O king, He will save us from the furnace and from your hands He will save.

Verse 18

And if not And if He will not wish to save our bodies, let it be known to you, etc.

Verse 19

was filled with wrath [as translated,] was filled with wrath.
and the features of his face changed [as translated,] and the features of his face changed.
to heat the furnace to light the fiery furnace and to heat it.
seven times as much as it should be heated instead of once, seven times as much as they calculated to heat it up; and it was as though they would kindle it seven times as much as it required.
to be heated lit. to heat it.

Verse 20

certain mighty men in his army [as translated,] certain mighty men in his army.
And he commanded...to bind He commanded to bind them because he saw that they were strengthening themselves to answer him harshly, and he said, “These are mighty”; so he commanded the mighty men in his army to bind them.

Verse 21

these men [as translated,] these men.
were bound in their cloaks They were bound in the garments in which they enwrapped themselves.
their trousers, their robes types of royal raiment that they had; and although they were going forth to be judged before Nebuchadnezzar regarding their death sentence, they did not change their clothes to humble their greatness. From here the Sages learned that even in times of danger, a person should not change from the ruling position to which he has become accustomed.
their robes Aram. וְכַרְבְּלָתְהוֹן. There is a word similar to this (in I Chron. 15: 27): “And David was clothed (מְכֻרְבָּל).
and they were cast into the burning, fiery furnce [as translated,] and they were cast into the burning, fiery furnace.

Verse 22

In view of this in view of this, that the king's command was strong.
and the furnace was heated excessively and the furnace was heated to a great degree.
these men these mighty men who had bound Hananiah, Mishael, and Azariah and had cast them into the furnace.
were killed by a spark of fire The power of a spark of fire burned them.

Verse 23

bound [as translated,] bound.

Verse 24

was bewildered Aram. תְּוַהּ, wondered.
and stood up in haste Aram. וְקָם בְּהִתְבְּהָלָה.
answered and said Aram. עָנַיִן וְאָמְרִין They answered and said to the king.
The king is true Aram. יַצִּיבָא מַלְכָּא The king has spoken the truth.

Verse 25

free men walking in the midst of the fire freed from their bonds and walking in the midst of the fire.
and there is no wound upon them [as translated,] and there is no wound upon them.
and the form of the fourth [as translated,] and the form of the fourth.
is like [that of] an angel It is like the angel I saw when I was with Sannecherib, when his armies were burned, as it is said (II Kings 19: 35): "[And an angel of the Lord went forth] and slew...of the camp of Assyria." And Nebuchadnezzar was there and fled among the ten who fled from them.

Verse 26

approached the gate of the... fiery furnace He approached the gate of the court, in which the furnace was situated, to speak with them, and at first, he saw them from afar.
Step out and come "step out and come," but he did not say to them, "step out and ascend." From here we learn that the floor of the furnace floated up and became even with the ground, so that they should not be troubled to go up.
Then...came out Although they were confident of the miracle that had been performed for them, they did not dare to treat the king lightly, to go out without permission.

Verse 27

And the satraps...gathered Four nations were counted above in the first gathering who were not counted here: Adargazeria, Dethaveria, Gedaveria, Tiftaei. They are the mighty men whom the spark of fire had killed when they cast Hananiah and his colleagues into the fire.
saw these men saw these men: Hananiah and his colleagues.
that the fire had taken no effect on their bodies [as translated,] that the fire had taken no effect on their bodies.
on their bodies בְּגֶשְׁמְהוֹן, their bodies, in Aramaic, and there are many [instances of it] in this Book.
the hair of their heads was not singed [as translated,] the hair of their heads was not singed.
their robes were not changed They did not change from their appearance.
and the smell of fire had not been absorbed by them Aram. לָא עֲדַת בְּהוֹן, did not pass into their midst.

Verse 28

Nebuchadnezzar cried out [as translated,] Nebuchadnezzar cried out.
who trusted him [as translated,] who trusted him.
deviated from the command of the king They deviated from the king's command by not fulfilling it.
and risked their lives lit. delivered their bodies.
except to their God [as translated,] except to their God.

Verse 29

Now an order is issued by me [as translated,] Now an order is issued by me.
that will speak amiss that will speak in error, i.e., any disrespectful word.
limb from limb Aram הַדְמִין limbs; i.e., they will cut him into limbs.
shall be made a dungheap [as translated,] shall be made a dungheap.
that can save in this manner [as translated,] that can save in this manner.

Verse 30

made...prosper made them prosper and aggrandized them.

Verse 31

King Nebuchadnezzar [says] to all peoples This is the text of the missive: King Nebuchadnezzar greets all peoples.

Verse 32

it behooves me to recite It is good for me to tell.

Chapter 4

Verse 1

was tranquil in my house [as translated,] was tranquil in my house.

Verse 2

and it frightened me It brought upon me fear and fright.

Verse 3

Verse 4

Verse 5

Until, at last, until, at last, Daniel was brought in before me.
like the name of my god The deity of Babylon was named Bel. Teshazzar is the name of an expression of wisdom in Aramaic.

Verse 6

and no secret is hidden from you No mystery is robbed [from you] or denied you.

Verse 7

Verse 8

The tree grew and became strong The tree grew and became stronger and stronger.
reached the sky [as translated,] reached the sky.

Verse 9

its branches were beautiful [as translated,] its branches were beautiful.
and its fruit was plentiful [as translated,] and its fruit was plentiful.
and on it was sustenance for all On it was enough sustenance for all
took shade Aram. תַּטָּלָּל, an expression of shade.
dwelt Aram. וְדָרָן, an expression of dwelling and lodging.
was nourished Aram. וְתִזּוֹן, an expression of food.

Verse 10

I saw lit. I was seeing.
and behold a wakeful holy one i.e., an angel who is forever awake and holy.

Verse 11

Crying out loudly crying with might.
Cut down the tree...shake off its branches shake off and cause its branches to fall.
shake off its branches shake off and cause its branches to fall.
and scatter its fruit [as translated,] and scatter its fruit.
the beasts shall wander away from beneath it [as translated,] the beasts shall wander away from beneath it.

Verse 12

But leave its main roots in the ground but its main roots leave over.
and in fetters of iron and copper i.e., place his feet in iron fetters as is done to a horse that is left in the meadow; so shall you chain him with fetters.
in the grass Aram. בְּדִתְאָא in the grass of the field, i.e., in the meadow, so that he should not move from there.
it shall be drenched Aram. יִצְטַבַּע, it shall always be drenched, an expression of immersion.
its lot [as translated,] its lot.

Verse 13

and seven periods seven years.
will pass over him will pass over him with this decree.

Verse 14

the edict a decree, but since they take counsel from the Holy One, blessed be He, before they issue the decree, he calls it a question.
in order that Aram. עַד דִּבְרַת, like לְמַעַן.
that the living should know in order that all the living should know.
and to whom He wishes [as translated,] and to whom He wishes.

Verse 15

its interpretation [as translated,] its interpretation.
but you can [as translated,] but you can.

Verse 16

Then Daniel, whose name is Belteshazzar, was bewildered He was silent.
and his thoughts [as translated,] and his thoughts.
alarmed him for he was afraid to interpret the dream for him.
My lord Aram. מָרְאִי. Our Rabbis said (Shevu. 35b): "My Lord, may the dream be for Your enemies," refers to God. He raised his eyes to the Holy One, blessed be He, and said, "May this dream be fulfilled upon this enemy of Yours." But if you say that he said it to Nebuchadnezzar, was not Israel his enemy? Is it possible that he would curse them?
for your foes Aram. לְעָרָךְ, like (Sam. 28:16): "and has become [the supporter of] your foes (עָרֶיךָ)."

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

which befalls my lord, the king [as translated,] which befalls my lord, the king.

Verse 22

And they will banish you from mankind [as translated,] and they will banish you from mankind.
and with the dew of the heavens you shall be drenched They will immerse you.
and seven periods shall pass over you We may say that this is the recompense for the Temple, which he destroyed, which was built in seven years.

Verse 23

And what they said, etc. What they said—to leave the roots of the tree—this is the interpretation: מַלְכוּתָךְ, your kingdom—will remain yours. Your kingdom will ultimately be restored to you.

as soon as you know that Heaven rules as soon as you know that the heavenly beings rule over the world.

Verse 24

Indeed, O king Indeed, O king, hearken to my counsel.
my counsel Aram. מִלְכִּי, my counsel, like (Num. 24:14): "I shall advise you (אִיעָצְךָ)," which is translated: אֲמַלְכִּינָךְ.
please you May my counsel please you that you hearken to my words.
and with charity you will remove your sin With charity, break your sin off your neck.
and your iniquity by showing mercy to poor and remove your iniquities by showing mercy to the poor.
perhaps your tranquility will last Perhaps there will be time for your tranquility, that the evil should not come swiftly. Now what did Daniel see to give Nebuchadnezzar good advice? He saw the Jews poor and humbled by the exile, going from door to door begging for alms, and he gave him advice to deal mercifully with them. He said to him, "These poor people whom you exiled are hungry; nourish them." And so he did. He opened his storehouses and fed them for a full twelve months.

Verse 25

All this befell The entire interpretation befell Nebuchadnezzar.

Verse 26

he was walking [as translated,] he was walking.

Verse 27

Is this not He heard poor people coming to the door and crying out. He said, "What is the sound of this multitude in my ears?" His servants said to him, "These are the poor for whom you arranged a time to feed." He said, "Is this not the great Babylon, etc. If I had squandered my storehouses, from where would I have built all these palaces? From now on, I shall not feed them." Rabbi Tanhuma (Mishpatim 4) explained it in this manner.
and for the honor of my glory [as translated,] and for the honor of my glory.

Verse 28

has turned away from you [as translated,] has turned away from you.

Verse 29

they will banish Aram. טָרְדִין. an expression of driving away.

Verse 30

was fulfilled The decree was executed upon him.

his hair grew like [the feathers of] eagles His hair grew over his entire body like eagles' feathers.
and his nails like birds and his nails were like a bird's [talons].

Verse 31

And at the end of the days at the end of the days that were set for him; at the end of the seven years.
raised [as translated,] raised.
and my understanding was restored to me [as translated,] and my understanding was restored to me.
and I blessed the Most High [as translated,] and I blessed the Most High.

Verse 32

are reckoned as nothing Aram. כְּלָה. Our Rabbis said (Yoma 20b): The dust of the sun is called אָלָא i.e., the dust that appears in the sun.
and according to His will, He does with the host of heaven [as translated,] and according to His will, He does with the host of heaven.
and no one can stop His hand Aram. וְלָא אִיתַי דִּי יְמַחֵא בִּידֵהּ. And there is none who will stop His hand.

Verse 33

At that time [as translated,] at that time.
and I returned to the glory of my kingdom [as translated,] and I returned to the glory of my kingdom.
and my splendor the features of my face.
my leaders and my dignitaries were seeking me and My advisers and my princes were seeking me and hoping for my return.
and I was established [as translated,] and I was established.
and excessive greatness was added to me and more greatness than the earlier [kings] was added to me. Our Rabbis said (Shab. 150a) that he rode astride a lion and tied a serpent to its head.

Verse 34

and Whose ways are just His ways are just.
who walk with arrogance Those who walk with arrogance He can humble.

Chapter 5

Verse 1

King Belshazzar He was his son, and he reigned after Evil-merodach, who reigned instead of Nebuchadnezzar, and (he) too was the son of Nebuchadnezzar.
made a great feast We find in Josephon (Book 1, ch. 3) that he waged war by day with Darius the Mede and Cyrus and was victorious in the battle. So in the evening he made a feast, as Isaiah had prophesied about him: (21: 5) "Setting the table, setting up the lamp, eating, drinking. 'Arise, princes, etc.'" For in the midst of the feast the enemies returned, waged war on the city and captured it.
as much wine as the thousand The equivalent of one thousand men [was the amount] he was drinking [in] wine.

Verse 2

said, with the counsel of the wine He said with the counsel of the wine that he had imbibed.
to bring [as translated,] to bring.
that...had taken out [as translated,] had taken out.
his queen Aram. שֵׁגְלָתֵהּ, an expression of a queen in Aramaic, like: (Neh. 2:6): "and the queen (וְהַשֵּׁגַל) was sitting beside him."

Verse 3

were brought [as translated,] were brought.
that they had taken out [as translated,] that they had taken out.

Verse 4

Verse 5

the fingers...emerged The fingers of a human hand emerged from heaven.
opposite the candelabrum opposite the menorah that was before the table, and a similar word appears (in Tractate Yoma 37a): "made a candelabrum (נִבְרָשָׁת) of gold."
on the plaster on the lime that is plastered on the wall, like (Isa. 27:9): "like crushed chalkstones (אַבְנֵי גִּר),” which resemble lime.

Verse 6

his color changed His features changed upon him.
and his thoughts [as translated,] and his thoughts.
and the belts of his loins became untied The belts of his loins opened because his loins were emptying out of fear, and his belt opened.
and the belts of his loins became untied were untied.
and his knees [as translated,] and his knees.
knocked one against the other bumped and knocked.

Verse 7

aloud Aram. בְּחַיִל, lit. with strength.
to bring in [as translated,] to bring in.
this writing [as translated,] this writing.
shall wear purple following the custom of the nobles.
chain Aram. וְהַמְנִיכָא, medallion, necklace.
and rule over over a third of the kingdom [as translated,] and rule over a third of the kingdom.

Verse 8

entered [as translated,] entered.

Verse 9

became very frightened Aram. מְתְבַהַל שַׁגִּיא, extremely frightened.
were perplexed They were confused.

Verse 10

The queen, in response to the words of the king The queen, because she heard the words of the king and his princes, came to the banquet hall.

Verse 11

There is a man There is a man in your kingdom in whom is the spirit of the holy ones.
like the wisdom of the angels [as translated,] angels.
appointed him He appointed him prince over them all.

Verse 12

All because, etc. because a superior spirit, knowledge and understanding are within him, and the talent to tell riddles.
and untie knots The revelation of all secrets is found in Daniel.

Verse 13

Verse 14

Verse 15

Verse 16

Now if you can [as translated,] Now if you can.

Verse 17

and give your lavish gifts [as translated,] and give your lavish gifts.
give to someone else give to another person.

Verse 18

Verse 19

Verse 20

and when his heart became haughty [as translated,] and when his heart became haughty.
so that he dealt wickedly [as translated,] so that he dealt wickedly.
he was deposed Aram. הָנְעַת, lit. he took him down.
was removed from him. Aram. הֶעְדִּיו, He removed from him.

Verse 21

was banished Aram. עְרִיד was driven away.

Verse 22

in view of the fact that you know all this in view of the fact that you know all this that befell your father, and you should have feared the Holy One, blessed be He.

Verse 23

Verse 24

the palm of a hand was sent forth [as translated,] the palm of a hand was sent forth.
and it inscribed this writing and this is the writing that it inscribed.

Verse 25

Verse 26

MENE God has counted i.e., MENE means that God has counted your kingdom. and has brought it to an end He calculated the end of the allotted time for the kingdom of your father and his seed, and found that it has already been completed.

Verse 27

TEKEIL You were weighed on the scales TEKEIL means that you were weighed on the scales and found wanting of all righteousness.

Verse 28

Your kingdom has been broken up, etc. i.e., UFARSIN means two definitions of PEREIS; one is that your kingdom פְּרִיסַת, your kingdom has been broken up, and the second one is that it has been given to Media and Persia (ופָרַס).

Chapter 6

Verse 1

And Darius the Mede received the kingdom at the age of sixty-two Why does he count his years? To tell you that on the day that Nebuchadnezzar entered the Heichal in the days of Jehoiachin, his adversary, Darius, was born (Seder Olam ch. 28). From the exile of Jeconiah until now were sixty-two years, and the master said: They were exiled in the days of Jehoiachin in the seventh year counting from the conquest of Jehoiakim, which is eight years after the beginning of Nebuchadnezzar’s reign. There remained to Nebuchadnezzar’s reign thirty-seven years, for he reigned forty-five years, and twenty-three of Evil-merodach’s, as our Sages stated in Tractate Megillah (11b), and the two years of Belshazzar that passed, totaling sixty-two.

Verse 2

Verse 3

And over them [as translated,] and over them.
that these satraps should give them counsel that these satraps should give counsel to the three viziers.
and the king should not suffer any injury And the king should not suffer any loss in any royal matter that is incumbent upon them to perform.

Verse 4

this Daniel [as translated,] this Daniel.

surpassed [as translated,] surpassed.
and the king contemplated The king was thinking in his heart to set him up over all of them.

Verse 5

sought to find a pretext They were seeking a pretext to find about Daniel in matters of the kingdom so that they could inform on him.

Verse 6

No pretext can be found They said among themselves, "No pretext can be found about this Daniel."
but we shall find [a pretext] against him but we shall find a pretext against him through the law of his God if we ask the king to issue some decree to cause him to transgress His law, and he will not fulfill the king's command; and this is the pretext.

Verse 7

assembled Aram. הַרְגִּישׁוּ, they approached the king.

Verse 8

have taken counsel [as translated,] have taken counsel.
to preserve the king's law to preserve the king's law with power because you have recently ascended the throne. [Moreover], you are from another country and are in need of support.
make any request [as translated,] make any request.
except from you, O King [as translated,] except from you, O King.
into a pit of lions into the pit where the king's lions were [kept].

Verse 9

you shall issue a decree lit. you shall put up this decree.
that will not be amended that will not be amended, like the law of Media and Persia.
which will not be repealed which will not pass.

Verse 10

Verse 11

when he knew and when he found out.
where there were open windows in his upper chamber Aram. בְּעִלְּיִתֵּהּ, in his upper story.
opposite Jerusalem toward the side of the Temple, and although it was in ruins, he did as Solomon said (I Kings 8:48): "and pray to You toward their land."
and three times the evening prayer, the morning prayer and the afternoon prayer.
kneeled on his knees [as translated,] kneeled on his knees.
as he had done prior to this just as all that he had done before this.

Verse 12

searched Aram. הַרְגִּישׁוּ, tapped and searched.

Verse 13

concerning the king’s decree concerning the infraction of the king’s decree, about which they had come to inform.
the thing is true [as translated,] the thing is true.

Verse 14

did not pay heed to you, O king He did not pay heed or counsel to care about your decrees.
he offers up his prayer Aram. בָּעֵא בָּעוּתֵהּ, he prays his prayer.

Verse 15

when...heard the thing [as translated,] when he heard the thing.
he became very displeased It was very bad in his eyes because he loved Daniel, and his death would be painful to him.
and he gave Daniel a reprieve to save him He gave Daniel a reprieve to push off the matter to save him, and he said to them, “I don’t believe you.”
a reprieve Aram. בָּךְ. I do not know of any word like it, but its context shows its meaning.
and until sunset and until sunset he tried to save him, but when the time of his prayer arrived, he prayed his prayer, and the king had no longer had a pretext to save him.

Verse 16

that the king establishes What the king decrees and ratifies, no man can alter.

Verse 17

Verse 18

And a stone was brought lit. and one stone was brought. Throughout the entire land of Babylon there are no stones but bricks, as it is written: (Gen 11:3): “Let us make bricks.” We learn that there are no stones in Babylon, but for the occasion, angels brought it [a stone] from the land of Israel. If God stipulated with the Creation on the sea that it should split for the Children of Israel, and on the fire that it cool off for Hananiah and his colleagues, and on the lions that they should not hurt Daniel, He did not stipulate about casting stones or weapons that they should not hurt any man. So the king said, “From the lions I cannot take him away. I shall be careful with him that no man hurt him, and if the miracle comes, let it come.” This does not appear in some editions.
and placed on the mouth of the pit [as translated,] and placed on the mouth of the pit.
with his signet ring with his signet ring so that no one could move it from its place and cast stones upon him to kill him.
that his will about Daniel not be altered so that his will should not be changed; i.e., so that they should not harm him against his [the king’s] will.

Verse 19

and retired while fasting [as translated,] and retired while fasting.

table Aram. וְדֶמֶן, and a table, in the Mishnah (Tosefta Kelim, B.M. 5:1). So did Dunash explain (p. 58). They did not bring before him a table upon which to eat.
and his sleep wandered from him [as translated,] his sleep wandered.

Verse 20

at dawn Aram. בִּשְׁפַרְפָּרָה, at the rise of dawn, and there are many [examples of this] in Targum Jonathan.
arose to the light of morning He arose at the light of morning, not after three hours, like other kings.
and in haste went to the pit of the lions [as translated,] and in haste went to the pit of the lions.

Verse 21

Verse 22

Verse 23

I have done no harm No unseemly or false act have I committed.

Verse 24

it pleased...exceedingly It was very good in his eyes.
and...Daniel and he ordered that Daniel be lifted up out of the pit.
because he believed in his God [as translated,] because he believed in his God.

Verse 25

who had informed on Daniel [as translated,] who had informed on Daniel.
and they did not reach the bottom of the pit They did not reach the bottom of the pit before the lions overwhelmed them and crushed their bones to powder.

Verse 26

Then King Darius...that lived in all the land, May your peace increase! [as translated,] that lived in all the land, May your peace increase!

Verse 27

Verse 28

Verse 29

and in the kingdom of Cyrus who reigned after Darius, for Darius reigned only one year, and he was slain in battle, as it is written in the book of Joseph ben Gurion, and they crowned Cyrus his son- in-law in the midst of the battle.

Chapter 7

Verse 1

then he wrote the dream Then [he wrote the dream] and told the beginnings of the matters.

Verse 2

and behold [as translated,] and behold.
the four winds of the heavens were stirring up, etc. four blowing winds coming from the four directions of the world and waging war with the Great Sea and stirring it up.

Verse 3

And four beasts [as translated,] and four beasts.
each one different from the other [as translated,] each one different from the other.

Verse 4

The first one was like a lion, and it had the wings of an eagle It was like a lion, and it had the wings of an eagle; that is the kingdom of Babylon, which was ruling at that time, and so did Jeremiah see it (4:7): "A lion has come up from its thicket," and he says also (48:40): "like an eagle he shall soar."
until its wings were plucked Its wings were plucked, which is an allusion to its downfall
and it was taken from the earth an expression of being removed from the earth, an allusion to the curtailment of the kingdom from the world.
and the heart of a mortal Aram. וּלְבַב אֱנָשׁ, an expression of weakness, like (Psalms 9:21): "Let the nations know that they are forever mortal men (אֱנוֹשׁ)".

Verse 5

another [as translated,] another.
second that emerged second from the sea.
resembling a bear This represents the kingdom of Persia, which will reign after Babylon, who eats and drinks like a bear and is enwrapped in flesh like a bear.
resembling a bear It is spelled דְּבּ [without a "vav,"] like דִּבָּא, the Aramaic for זְאֵב, a wolf, for the kingdom of Persia was also called a wolf, as it is said: (Jer. 5: 6): "Therefore a lion smote them, a wolf of the deserts spoils them."
and it stood to one side and it stood to one side, indicating that when the kingdom of Babylon terminates, Persia will wait one year, when Media will reign.
and there were three ribs in its mouth Aram. וּתְלָת עִלְעִין בְּפֻמַּהּ, three ribs. Our Sages explained that three provinces were constantly rebelling against it [i.e., Persia] and making peace with it; sometimes it would swallow them and sometimes spit them out. That is the meaning of "in its mouth between its teeth," sometimes outside its teeth, sometimes inside (Kid. 72a), but I say that the three עִלְעִין are three kings who will rise from Persia: Cyrus, Ahasuerus, and Darius who built the Temple.
much meat [as translated,] much meat.

Verse 6

four wings...four heads They are the four rulers to whom Alexander of Macedon allotted his kingdom at his death, as is written in the book of Joseph ben Gurion (Book 3, ch. 14), for this third beast is the kingdom of Antiochus, and it is called נָמֵר because it issued decrees upon Israel [which were] spotted (מְנֻמָּרוֹת) and varied one from the other.
and dominion was given it [as translated,] and dominion was given it.

Verse 7

in the visions of the night on another night. The first three he saw on one night, and this one on another night, because it is equal to them all. In Leviticus Rabbah (13:5).
and it had...iron teeth [as translated,] iron teeth.
and crushed It crushed and ground finely.
and...the rest what it left over from its eating.
and...ten horns Aram. וְקַרְנַיִן עֲשַׂר. The angel explained to him that these are the ten kings who would ascend [the throne] of Rome before Vespasian, who would destroy the Temple.

Verse 8

and behold Aram. וַאֲלוּ, like וַאֲרוּ, an expression of "behold."
speaking arrogantly words of arrogance. That is Titus, about whom the Rabbis, of blessed memory, said (Gittin 56b) that he blasphemed and berated and entered the Heichal with brazenness.

Verse 9

until thrones were set up Thrones were set up and established to sit in judgment, one for judgment for the nations of the world and one for charity for Israel.
and the Ancient of Days sat The Holy One, blessed be He, was sitting in judgment on this kingdom and on those before it, who provoked Him and oppressed His children.
as white as snow to whiten the iniquities of His people.
and the hair of His head was like clean wool He cleanses Himself of the merits that the nations have before Him, and He pays them all their reward in this world. In Lev. Rabbah.

Verse 10

of fire [as translated,] of fire.
a burning fire [as translated,] a burning fire.
was flowing and emerging [as translated,] was flowing and emerging.
serve Him i.e., the Ancient of Days.
justice was established The judgment is established before Him.
and the books were opened The books were opened; the book of the transgressions and the evils that they committed.

Verse 11

from the sound of the arrogant words From the sound of the haughty words that the horn was speaking, the wrath of the Ancient of Days was aroused.
until the beast was slain and its body was destroyed and given [as translated,] and its body was destroyed.
to a flame of fire to a flame of fire; this refers to Jacob's fire etc.

Verse 12

But as for the other beasts, their dominion was removed And from the other kingdoms, their dominion was removed by Heaven.
and they were given an extension of life And He gave them time to live until a set day in the future, the wars of Gog and Magog.
an extension Aram. אַרְכָה, waiting.

Verse 13

one like a man was coming That is the King Messiah.
and...up to the Ancient of Days Who was sitting in judgment and judging the nations.
came arrived, reached.

Verse 14

And He gave him dominion And to that man He gave dominion over the nations, for the heathens he likens to beasts, and Israel he likens to a man because they are humble and innocent.
which will not be removed [as translated,] will not be removed.

Verse 15

My spirit... became troubled Aram. אֶתְכְּרִיַת an expression of (Exod. 21:33): "or if...digs (יִכְרֶה)," and Hebrew and Aramaic are alike in this case; i.e., it was humbled because of the depth of its digging.
within its sheath Aram. בְּגוֹ נִדְנָהּ ; i.e., my spirit became terrified in my body from this dream.

Verse 16

I drew near to one of those standing I drew near to one of those standing there beside the Ancient of Days. The angels are called standing ones, as it is said: (Zech. 3:7): "among these who stand by (הָעֹמְדִים)," because they have no joints.
and I asked him the truth [as translated,] and I asked him the truth.

Verse 17

four kingdoms Aram. אַרְבְּעָא מַלְכִין, lit. four kings.

Verse 18

And the high holy ones will receive the kingdom These are Israel, who will take the kingdom from the fourth one.

Verse 19

Then I wished to determine the truth Then I wished to determine the truth concerning the fourth beast.
which was different from all of them—excessively dreadful which was different from all of them with excessive dreadfulness.

Verse 20

and [the] three [that] fell before it and three of the first ones fell before it.
and the horn that was like this and that had eyes and the horn that was like this, and had eyes, as is written above.

Verse 21

I looked in my first dream, which I told above.
with the holy ones with Israel.

Verse 22

and gave revenge to the high holy ones and He gave them revenge from it.

Verse 23

So he said So did the angel who interpreted the dream for me reply to me.

Verse 24

And the ten horns And its ten horns that you saw—this is its interpretation.
from that kingdom [as translated,] from that kingdom.
and the last one will rise after them and the last one will rise after them—that is Titus.

Verse 25

against the Most High [as translated,] against the Most High.
and he will oppress the high holy ones He will burden and oppress Israel.
and he will think to change the times and the law He will plan in his heart to cause them to transgress all their appointed times and their laws.
until a time, two times, and half a time This is an obscure end, as was said to Daniel (12:4): "And you, Daniel, close up the words and seal," and the early commentators expounded on it, each one according to his view, and the ends have passed. We can still interpret it as I saw written in the name of Rav Saadia Gaon, that they are the 1,335 years stated at the end of the Book (12:12): "Fortunate is he who waits [and reaches the days one thousand three hundred and thirty-five]," and he explains the appointed time as until the time of two times and a half time, and he [Rav Saadia Gaon] said that the times are 480 [years], which is the time from the Exodus from Egypt until the Temple was built, and 410 [years], [which are] the days of the First Temple, totaling 890, and another half of this time, 445, totaling 1,335. Figure these from the time the daily sacrifice was discontinued until the daily sacrifice will be restored to its place; it was discontinued six years prior to the destruction, and there is somewhat of a proof in this Book. [See Rashi to 8:14.] Others bring further proof to this computation, namely that (Deut. 31:18): "And I, will hide My face" [the words] הַסְתֵּר אַסְתִּיר add up in gematria to 1,335.

Verse 26

And the judgment was established And the judgment was established before Him.
and they will remove his dominion from heaven. They will remove the dominion and the rule of that kingdom.

Verse 27

and obey They will obey his command to execute it.

Verse 28

until here [as translated,] until here.
my thoughts terrified me greatly My thoughts were terrifying me greatly.
and my colors changed The appearance of my good looks and my features changed.
I kept...in my heart I hid in my heart.

Chapter 8

Verse 1

In the third year after the first vision that appeared to me in the beginning, i.e., the dream stated above (7:1), which appeared to him in the first year of Belshazzar.

Verse 2

beside the river Ulai beside the river named Ulai.

Verse 3

and it had horns symbolizing the kingdom of Persia and Media.
and one was higher than the other symbolizing the kingdom of Persia, which was greater than the kingdom of Media, for the kingdom of Media existed for only one year, as it says (9:1): "In the first year of Darius the son of Ahasuerus of the seed of Media," and we learned in Seder Olam (ch. 28): "We do not find any year ascribed to Media in the Holy Writ but this one only."
and the higher one sprouted last This symbolizes that the kingdom of Media will precede the kingdom of Persia.

Verse 4

Verse 5

I was pondering I was contemplating it.
a he goat Heb. עַתּוּד.
and it did not touch the ground He resembled one skipping in the air.
a conspicuous horn Heb. קֶרֶן חָזוּת, a large horn visible to the eye.

Verse 6

Verse 7

and it fought with it Heb. וַיִּתְמַרְמַר אֵלָיו, and it fought with it. That is an expression of bitter (מַר) anger.

Verse 8

an appearance of four an appearance of four horns.

Verse 9

And from one of them and from one of these kingdoms.
emerged a...horn The kingdom of Titus emerged from it.

small A small and despised kingdom, as he calls it above one small horn, and that is in the manner of (Obad. 1:2): "...you are very despised."
and it became very great Heb. וַתִּגְדַּל מְאֹד.
to the south That is Egypt, which is to the south of the land of Israel.
and to the coveted land Heb. הַצְּבִי The land of Israel, called אֶרֶץ הַצְּבִי, the coveted land [or the land of beauty] after the manner of (Jer. 3:19): "an inheritance of the beauty of hosts of nations."

Verse 10

until the host of heaven They are Israel, who were compared to the stars.

Verse 11

And until the Prince of the host That is the Temple, which is the House of the Holy One, blessed be He, the Prince of the host. He blasphemed the Holy One, blessed be He.
and through him the daily sacrifice was removed And through his troops and his armies, which he sent to Jerusalem, the daily sacrifice was abolished, for he sent there Nero Caesar, his general, as our Rabbis relate in Gittin (56a) and in Gorion.

Verse 12

And a time will be given for the daily sacrifice A set time will be given for the daily sacrifice to be discontinued because of transgression.
And a time Heb. וְעֶדֶן, time, like (Job 7:1): "Is not man on earth for a limited time (עֶדֶן)"?
and it will cast truth to the earth It humbled the Torah of truth.

Verse 13

one holy one one of the angels.
and...said that angel.
to the anonymous Heb. לַפַּלְמוֹנִי. This word is like two: פְּלוֹנִי אַלְמוֹנִי, and Jonathan ben Uziel translated it in the Book of Samuel (I 21: 3): "covered and hidden," like (Deut. 17:8): "If a matter be hidden (יִפָּלֵא) from you." אַלְמוֹנִי means a widower (אַלְמָן) without a name, [i.e., bereft of a name] for he [the angel] did not explain to him what he was and what his name was.
to the anonymous one who was speaking to the angel who was speaking and issuing decrees, viz. "And a set time will be given for the daily sacrifice because of transgression."
How long will be the vision this [vision] which concerns the daily sacrifice, that it should be discontinued, and the silent abomination will be placed in its stead. The silent abomination is an idol worshipped by the pagans, which was like a mute stone, and so it is called in this Book in many places, as it says (12:11): "And from the time the daily sacrifice was removed and the silent abomination placed."
mute Heb. שֹׁמֵם, an expression of being mute and silenced, like (4:16): "was bewildered (אֶשְׁתּוֹמֵם) for awhile;" (Ezek. 3:15): "and I sat there seven days bewildered (מַשֶּׁמִּים) among them," like one who is dumb.
permitting the Sanctuary and the host to be trampled to make the base of the Sanctuary and the host of heaven, which he cast down to the earth, to be a trampling for his feet, as is stated above (verse 10): "and it cast down to the ground some of the host and some of the stars."
the Sanctuary and the host Heb. וְעֶדֶן וְקֹדֶשׁ. The "vav" [of וְקֹדֶשׁ] is superfluous, and there are many such instances in Scripture, e.g. (Ps. 76:7): "chariot (וָרֶכֶב) and horse were stunned," and also, in the language of people, some speak that way.

Verse 14

Until evening and morning, one thousand and three hundred I saw an interpretation in the name of Rav Saadia Gaon for this matter, but it has already passed, and he interpreted further "until evening and morning," that evening about which it says (Zech. 14:7): "and it shall come to pass that at eventide it shall be light," and we are confident that our God's word will stand forever; it will not be nullified. I say, however, that the עֶרֶב and בֹּקֶר stated here are a gematria, and there is support for this matter from two reasons: 1) that this computation should coincide with the other computation at the end of the Book, and 2) that Gabriel said to Daniel later on in this chapter (verse 26): "And the vision of the evening and the morning is true." Now, if he had not hinted that the computation was doubtful, why did he repeat it to say that it was true? And the seer was commanded to close up and to seal the matter, and to him, too, the matter was revealed in a closed and sealed expression, but we will hope for the promise of our king for end after end, and when the end passes, it will be known that the expounder has erred in his interpretation, and the one who comes after him will search and expound in another manner. This can be interpreted [as follows]: namely, that עֶרֶב בֹּקֶר has the numerical value of 574, ע = 70; ר = 200; ב = 2; ב = 2; ק = 100. Added together, this equals 574; plus 2,300, we have 2,874. and the holy ones shall be exonerated The iniquity of Israel shall be expiated to bring an end to the decrees of their being trodden upon and crumbled since they were exiled in their first exile to Egypt, until they will be redeemed and saved with a perpetual salvation by our king Messiah, and this computation terminates at the end of 1,290 years from the day the daily sacrifice was removed, and that is what is stated at the end of the Book (12:11): "And from the time the daily sacrifice is removed, and the silent abomination placed, will be 1,290 years," and no more, for our king Messiah will come and remove the silent abomination. The daily sacrifice was removed six years before the destruction of the Second Temple, and an image was set up in the Heichal. Now that was the seventeenth day of Tammuz, when Apostomos burned the Torah, put an end to the daily sacrifice, and set up an image in the Heichal, as we learned in Tractate Ta'anith (26b), but for the six years that I mentioned, I have no explicit proof, but there is proof that the daily sacrifice was abolished less than a complete shemittah cycle before the destruction, for so did Daniel prophesy about Titus (9:27): "...and half the week of years [shemittah cycle] he will curtail sacrifice and meal-offering," meaning that a part of the week of years before the destruction, sacrifices will be abolished. So it is explained below in this section. Let us return to the earlier matters, how the computation of "evening and morning, two thousand and three hundred," fits exactly with the time commencing from the descent to Egypt to terminate at the end of 1,290 years until the day that the daily sacrifice was abolished: 210 years they were in Egypt. 480 years transpired from the Exodus until the building of the Temple. 410 years the Temple existed. 70 years was the Babylonian exile. 420 years the Second Temple stood. 1,290 should be added until the end of days, totaling: 2,880. Subtract six years that the daily sacrifice was removed before the destruction, for Scripture counted 1,290 years only from the time that the daily sacrifice was removed. Here you have the computation of "evening and morning, and 2,300" added to the computation. Fortunate is he who waits and reaches the end of days 45 years over 1,290 [years]. We may say that the king Messiah will come according to the first computation, and he will subsequently be concealed from them for forty-five years. Rabbi Elazar HaKalir established (in the concluding poem of the portion dealing with the month of Nissan): in the foundation of his song: six weeks of years, totaling 42. We may say that

the three years that did not total a week of years he did not count. And I found it so in Midrash Ruth that the king Messiah is destined to be concealed for forty-five years after he reveals himself, and proof is brought from these verses.

Verse 15

that I sought understanding I was longing that they should enable me to understand [the vision] from heaven.

Verse 16

in the midst of the Ulai in the midst of the river.
and he called i.e., the man.
and said to the angel, "You, Gabriel."
enable this one to understand the vision explain the vision to this one.
this one Heb. זֶהָ֖, an expression of esteem, as he called him חֲמוּדוֹת, one of desirable qualities. Wherever it says הַזֶּה it refers to a person of form, and from here they learned in the Aggadah: Isaac resembled his father in form and in likeness, for he is called הָאִישׁ הַזֶּה in the section commencing, "Now it came to pass when Isaac was old." (Gen. 39:6): "...and Joseph was fair in form and fair in appearance." This is the beauty enumerated among the five things that a father merits for his son.

Verse 17

to the time of the end. For many days this vision will come about.

Verse 18

I fell into a sound sleep An expression of slumber and bewilderment.
and stood me up where I had been standing Where my feet were standing.

Verse 19

for it is the end of the time for it is at the time of the end of many days.

Verse 20

The kings of Media and Persia The two horns represent two ruling nations, as I explained above.

Verse 21

the first king He is Alexander of Macedon who slew Darius, the son of Esther, as we find in the book of Josiphon (ch. 9).

Verse 22

And the broken one that you saw being broken.
in whose stead stood four as is written in the narration of the dream above (verse 8), [there] are four kingdoms which will arise from that nation, for Alexander of Macedon divided his kingdom upon his death [into parts for] four youths, and Joseph called them four heads of a leopard in his book, and they were not the sons of the king.
but not with its strength The last ones will not be as strong as the first king, but they will be weaker than him.

Verse 23

And at the end of their kingdom, when the transgressors have been destroyed When the end arrives, and the wicked of Israel in the Second Temple will be finished.
a brazen-faced person will rise he is Titus.

Verse 24

And his power will become strong and not with might but with smooth talk, as is explained at the end of the Book (11:21).
and he will destroy wondrously and with wonder upon wonder, he will destroy.
and he will prosper and accomplish his desire.
and he will destroy the mighty many nations.
and the people of the holy ones Israel, who believe in the Torah.

Verse 25

And through his intellect, he will cause the deceit in his hand to prosper And because he is clever wherever he turns and [because] he will prosper, he will hold onto deceit with his hand.
and in his heart he will become proud Heb. יַגְדִּיל, lit, he will grow larger.
and in tranquility he will destroy many With guile and with smooth talk he will destroy many who dwell with him with a covenant and in peace.
and over the Prince of princes he will stand He will speak blasphemously about Heaven. This is the meaning of the dream written above (verse 11): [“And until the Prince of the host it grew.”]
and without strength he will be broken And without strength he will be broken, through a mosquito, the weakest of creatures, which entered his nose, as we learned in Tractate Gittin (56b).

Verse 26

And the vision of the evening and the morning which was said to you in the preceding dream, is true.
and you close up the vision Do not explain it, but close it up in your heart, for it will come about in many days.

Verse 27

became broken Heb. נֶהֱיֵיתִי, an expression of calamity (הוָה) and breach; i.e., I was pained because of this trouble and I was depressed.
the king’s work for I was appointed over the assignment of the work of the government of Belshazzar’s kingdom, for Nebuchadnezzar his father had appointed him, as is written in the beginning of the Book (2:48): “...and gave him dominion over all the capital cities of Babylon.”
and I was terrified about the vision Heb. וְאֶשְׁתּוֹמֵם עַל הַמַּרְאֶה.
but no one realized that I was terrified because I restrained myself before the princes.

Chapter 9

Verse 1

In the first year of Darius, the son of Ahasuerus This is not the Ahasuerus of the days of Haman, for he was the king of Persia, whereas this one was Darius the Mede who was crowned over the kingdom of the

Chaldeans when Belshazzar was slain, as is written above (6:1): “And Darius the Mede took (sic) the kingdom.”

Verse 2

Contemplated the calculations Heb. בִּינֹתִי בַּסְּפָרִים.
the number of the years, etc. I contemplated the calculation of the years, for I thought about what Jeremiah (29:10) prophesied: “For at the completion of seventy years of Babylon I will remember you,” and I thought that this remembrance is the building of the Temple, and that the seventy years end in the first year of Darius the Mede, since the kingdom of Babylon stretched forth a hand upon Israel, when Nebuchadnezzar vanquished Jehoiakim to be his slave. Now that was in the second year of Nebuchadnezzar’s reign, as the master said (Meg. 11b): “In the first year he conquered Nineveh; in the second year he went up and vanquished Jehoiakim.” Figure from that year until now, and you will find them [the 70 years]. This calculation is found also in the Mishnah of Seder Olam (ch. 28), and we learned there that in the year of Belshazzar’s death were 70 years from the day that Nebuchadnezzar ascended the throne: seventy minus one since the day that he conquered Jehoiakim, and yet one more year for Babylon, which Darius completed. And when I [Daniel] saw that the redemption was not hastening to come, I contemplated and put my heart to the calculation, and I knew that I should not have counted according to the conquest of Jehoiakim but [according] to the destruction of Jerusalem, when 70 years will be complete from the exile of Zedekiah, when Jerusalem was destroyed. And there are yet 18 years to come, for this exile was in the eighteenth year counting from the conquest of Jehoiakim, as we learned in Seder Olam: “They were exiled in the seventh year; they were exiled in the eighth year; they were exiled in the eighteenth year; they were exiled in the nineteenth year.” Our Sages in Tractate Megillah (11b) explained that they were exiled in the exile of Jeconiah in the seventh year, counting from the conquest of Jehoiakim, which is the eighth year of Nebuchadnezzar’s reign. They were exiled a second time in the eighteenth year, counting from the conquest of Jehoiakim, which is the nineteenth year of Nebuchadnezzar’s reign.

Verse 3

Verse 4

and I confessed the sins of my people.
O great and awesome God but he did not say, “mighty.” He said [to himself], “Heathens are enslaving His children, so where are His mighty deeds?”

Verse 5

turning away We were constantly turning away from Your commandments, tolant in Old French, turning away.

Verse 6

Verse 7

To you, O Lord, is the righteousness i.e., Your judgments and retributions that You have brought upon us—justice and righteousness are with You.
and to us is the shamefacedness We should be ashamed for what has happened to us, for we caused it for ourselves.
as of this day as we see today.

Verse 8

Verse 9

To the Lord our God are the mercies that we did not perish for our iniquities, for we rebelled against Him.

Verse 10

Verse 11

have befallen us Heb. וַתִּתֵּךְ, and You caused to reach us, like (Exod. 9:33): לֹא נָתַךְ אַרְצָה, and Onkelos rendered: did not reach the earth.
the curse and the oath the curses of the Covenant with which You adjured us at Horeb (Lev 26:14): "And if you do not listen etc."; all the curses written there.

Verse 12

as was done in Jerusalem the sword, slaying, the burning of the city; and they humbled women and put captives into neck irons.

Verse 13

As is written in the Law of Moses a hint that He warned us that if we transgress the oath, all this evil will befall us.

Verse 14

hastened Heb. וַיִּשְׁקֹד, and hastened.
for...is righteous for justice is with Him. Our Rabbis, however, explained that the Holy One, blessed be He, is charitable, and it is charity for us that He hastened and brought [the evil] two years before the numerical value of וְנוֹשַׁנְתֶּם (Deut. 4:25): "and you will have grown old," in order that [the curse of] "that you shall perish" should not be fulfilled with you. The numerical value of וְנוֹשַׁנְתֶּם is 852, but they were exiled at the end of 850 [years] after their entry into the land.

Verse 15

And now, O Lord, our God We confess that we have sinned and have dealt wickedly.

Verse 16

a mockery [as translated,] a mockery.
to all those surrounding us to all our neighbors; they all mock us.

Verse 17

for the sake of the Lord For the sake of the holy Name that is called upon the Temple, as it says (Exod. 15:17): "the Sanctuary, O Lord, (אֲדֹנָי) which Your hands have established."

Verse 18

and see our desolations and the desolations of the city upon which Your name is called, because not upon the support of our righteousness do we cast our supplications to benefit us, but we have come upon Your mercies.

Verse 19

O Lord, hear our supplications.
O Lord, forgive our sins.
O Lord, hearken Your ear to our cry.
and do our request and do not delay.

Verse 20

about the mount of the Sanctuary of my God for the mount of the House of God, that it be built.

Verse 21

at first in the days of Belshazzar, as is written above (8:15 26).
in swift flight [He was] caused to fly to me with flying and with gliding.

Verse 22

And he enabled me to understand Heb. וַיְבִן.

Verse 23

In the beginning of your supplications, a word came forth a true [word came] from the Holy One, blessed be He, to me to tell you.
for you have desirable qualities You have qualities that are desirable to the Holy One, blessed be He.
now contemplate the word Put your heart to understand the word.

Verse 24

Seventy weeks [of years] have been decreed on Jerusalem from the day of the first destruction in the days of Zedekiah until it will be [destroyed] the second time.
to terminate the transgression and to end sin so that Israel should receive their complete retribution in the exile of Titus and his subjugation, in order that their transgressions should terminate, their sins should end, and their iniquities should be expiated, in order to bring upon them eternal righteousness and to anoint upon them (sic) the Holy of Holies: the Ark, the altars, and the holy vessels, which they will bring to them through the king Messiah. The number of seven weeks is four hundred and ninety years. The Babylonian exile was seventy [years] and the Second Temple stood four hundred and twenty [years].

Verse 25

And you shall know and understand from the emergence of the word From the emergence of this word, which emerged at the beginning of your

supplications to tell you, you shall know to understand [how] to restore and build Jerusalem.
until the anointed king Time will be given from the day of the destruction until the coming of Cyrus, king of Persia, about whom the Holy One, blessed be He, said that he would return and build His city, and He called him His anointed and His king, as it says (Isa. 45:1): "So said the Lord to His anointed one, to Cyrus etc." (verse 13): "He shall build My city and free My exiles, etc."
seven weeks Seven complete shemittah cycles they will be in exile before Cyrus comes, and there were yet three more years, but since they did not constitute a complete shemittah cycle, they were not counted. In the one year of Darius, in which Daniel was standing when this vision was said to him, seventy years from the conquest of Jehoiakim terminated. Deduct eighteen years from them, in which the conquest of Jehoiakim preceded the destruction of Jerusalem, leaving fifty-two years. This is what our Rabbis learned (Yoma 54a): "For fifty-two years no one passed through Judea." They are the fifty-two years from the day of the destruction until they returned in the days of Cyrus. Hence, we have seven shemittah cycles and three years.
and in sixty-two weeks it will return and be built i.e., the city with its streets.
and moat Heb. וְחָרוּץ. They are the moats that they make around the wall to strengthen the city, which are called fosse in French, ditch or moat.
but in troubled times But in those times they will be troubled and distressed, for in the subjugation of the kings of Persia and the heathens, they will burden them with harsh bondage. Now although there are sixty-two weeks and four years more that remain from the eighth week, whose beginning, viz. the three years, was included in the fifty-two years of the duration of the exile, those four years were not counted here because here he counted only weeks, and you find that from the beginning he started to count seventy weeks, and at the end, when he delineated their times and their judgments, he counted only sixty-nine, proving that one week was divided, part of it here and part of it there; and he mentioned only whole weeks.
but in troubled times They will be troubled in those times.

Verse 26

And after those weeks.
the anointed one will be cut off Agrippa, the king of Judea, who was ruling at the time of the destruction, will be slain.
and he will be no more Heb. וְאֵין לוֹ, and he will not have. The meaning is that he will not be.
the anointed one Heb. מָשִׁיחַ. This is purely an expression of a prince and a dignitary.
and the city and the Sanctuary lit. and the city and the Holy.
and the people of the coming monarch will destroy [The monarch who will come] upon them. That is Titus and his armies.
and his end will come about by inundation And his end will be damnation and destruction, for He will inundate the power of his kingdom through the Messiah.
and until the end of the wars of Gog the city will exist.
cut off into desolation a destruction of desolation.

Verse 27

And he will strengthen a covenant for the princes for one week שָׂרִים, for the princes, like "and all the officers of (רַבִּי) the king," in the Book of Jeremiah (39:13).

will strengthen Titus [will strengthen] a covenant with the princes of Israel.
for one week He will promise them the strengthening of a covenant and peace for seven years, but within the seven years, he will abrogate his covenant.
he will abolish sacrifice and meal-offering This is what he says in the first vision (8: 26): "and in tranquility he will destroy many." Through a covenant of tranquility, he will destroy them.
and on high, among abominations will be the dumb one This is a pejorative for pagan deities. i.e., on a high place, among abominations and disgusting things, he will place the dumb one, the pagan deity, which is dumb like a silent stone.
high Heb. כְּנַף, lit. wing, an expression of height, like the wing of a flying bird.
and until destruction and extermination befall the dumb one and the ruling of the abomination will endure until the day that the destruction and extermination decreed upon it [will] befall it, in the days of the king Messiah.
befall the dumb one Heb. תִּתַּךְ, reach; and total destruction will descend upon the image of the pagan deity and upon its worshippers.

Chapter 10

Verse 1

and for a long time and it will come in a long time.
and he understood the word and to understand the word, the vision was revealed to me.
and he understood it in the vision Heb. וּבִינָהּ and to make him understand it in the vision. Now this word is not a noun, like (Job. 38:4): "if you know understanding (בִּינָה) Instead, the "hey" is superfluous, and it is like (Ps 5:2) "understand (בִּינָה) my thoughts" Therefore, the accent is above on the "beth," and its meaning is like הָבֵן, understand.

Verse 2

had been mourning when he saw that Cyrus had curtailed the construction of the Temple, for he had ordered to commence it, and he reneged because of the missive of the adversaries of Judah and Benjamin: Rehum the adviser and Shimshai the scribe, as is written in the Book of Ezra (4:5).
three weeks of days twenty-one years. They are eighteen years from the one year of Darius the Mede, when he [Daniel] put to his heart to calculate the seventy years of the exile, as it is written: until the second year of Darius the Persian, the son of Esther, who built the Temple. As for the three extra years, I do not know whether he started to fast before them or whether the duration of the acceptance of the vow of his fasts terminated three years after the building.

Verse 3

white bread Heb. לֶחֶם חֲמֻדֹּת, white (lit. clean) bread, as Onkelos rendered (Gen. 27:15): "Esau's clean clothes דַּכְיָתָא ",(הַחֲמֻדֹּת), clean.

Verse 4

Verse 5

clad in linen a linen garment.
with a girdle of gold studded with jewels Heb. בְּכֶתֶם אוּפָז, with a girdle of a cluster of pearls. Every [instance of] כֶּתֶם is an expression of a cluster of gold and precious stones.

Verse 6

And his body was like tarshish Our Sages of blessed memory explained in Tractate Hullin (91b): "His body was two thousand parasangs large, like the measurement of the sea named Tarshish, and that is the sea of Africa (the Mediterranean)."
brandished Heb. קָלָל, smelted, refined, and shiny.
like the voice of a multitude like the voice of a gathering of a large multitude, whose voice is heard from afar.

Verse 7

but the men who were with me Our Sages of blessed memory said that they were Haggai, Zechariah, and Malachi.
but a great quaking fell upon them Our Sages of blessed memory said that although a person does not see something of which he is terrified, his guardian angel, who is in heaven, does see it; therefore, he becomes terrified.

Verse 8

was turned in me into corruption Heb. לְמַשְׁחִית, lit. to a destroyer. To corruption, and it is customary for Biblical verses to speak in this manner, like (Jer. 5:8): "They were like armed stallions early in the morning." מַשְׁכִּים is the equivalent of בְּהַשְׁכָּמַת הַבֹּקֶר, in the early morning.
I could not summon up strength i.e., I did not gather. All my strength left my innards.

Verse 9

I fell into a sound sleep out of great fright.

Verse 10

and moved me as one who moves a sleeping person to awaken him.

Verse 11

man of desirable qualities אִישׁ חֲמֻדוֹת, pure man.
upright Heb. עַל עָמְדֶךָ, on the stand of your feet.
I have been sent to you I have been sent to you from the Omnipresent.
quaking [as translated,] quaking.

Verse 12

and I have come because of your words I have come on this mission because of your words. Our Rabbis, however, explained in Tractate Yoma (77a): "and I came within the curtain because of you, for I was banned from its midst."

Verse 13

has been standing against me to battle with me in heaven by requesting an extension for the kingdom for Persia to enable them to subjugate you (Israel). Behold twenty-one days that he has been standing against me.
the first princes those counted first among those who enter.
and I remained there to silence the princes of Persia in heaven.

Verse 14

for there is yet a vision to tell you what has not yet been told, and it will come in many days at an appointed time.

Verse 15

Verse 16

my joints turned upon me Heb. עִינַי. These are the ends of the bones, all the limbs that are thrust into their sockets and turn within them like a door on its hinge in the socket of the threshold. My joints turned to become dislocated from their place out of much trembling and quaking.

Verse 17

this servant of my lord He refers to himself as a servant, and to the angel as "my lord," i.e., to say, How will your servant be able to speak with you?

Verse 18

Verse 19

Verse 20

And now I shall return to battle with the prince of Persia and I know that I will be victorious, but when the time of the kingdom of the heathens [Greece Malbim ed., Antiochus Vilna ed.] arrives, I know that I will leave, and he will enter after thirty-four years of the existence of the Temple. Alexander of Macedon will rise, for although Israel was subjugated by the kings of Persia in those days, they exacted a light tribute from them, and they did not burden them heavily because the Holy One, blessed be He, caused them to have mercy on them. But the kings of the heathens [Greece, Antiochus] laid a heavy yoke upon them.

Verse 21

what is inscribed in a true script the document of the decree is true, but not one of the heavenly princes is exerting himself to assist me with all these, except etc.

Chapter 11

Verse 1

As for me, in the first year of Darius the Mede when the kingdom of Babylon fell, and the rule of Media and Persia commenced, and the princes of Media and Persia entreated the Omnipresent to make the yoke of their frightful rule heavy upon you, I, Gabriel, stood as a supporter and as a stronghold for Michael, your prince.

Verse 2

Behold three more kings Our Sages of blessed memory in Seder Olam (ch. 28) said: "This refers to Cyrus, Ahasuerus, and Darius who rebuilt the Temple. Now what is the meaning of fourth'? The fourth, counting from Media." In the book of Joseph Ben Gorion, however, it is written that Cyrus had a son who succeeded him before the reign of Ahasuerus, named Cambyses.
and when he becomes strong i.e., Darius.
with his wealth, he will arouse his entire kingdom to wage war against the kingdom of the heathens.

Verse 3

And a mighty king will arise in Greece, viz. Alexander of Macedon.
and do according to his will with Darius the king of Persia, and he will slay him and receive his kingdom, and the Persians will be enslaved by the heathens [the Greeks.

Verse 4

And when he arises, his kingdom will be broken When he becomes very strong and reaches the height of his strength, his kingdom will be broken, meaning that he will die.
and it will be divided to the four directions of the heavens It is written in the book of Ben Gorion (ch. 14) that he divided his kingdom between the four heads of his family; they are the four heads of the leopard that Daniel saw (above 7:6): "And behold another one, like a leopard, and it had four wings of a bird on its back, and the beast had four heads." He gave this one dominion in the east, this one in the west, this one in the north and this one in the south, and so in the first vision (8:8): "an appearance of four sprouted in its stead," concerning the horns of the he-goat.
but not to his posterity The dominion will not come to his sons but to his family members. [The word] אַחֲרִיתוֹ coincides only with the expression of sons, and so Scripture states (Amos 4:2): "and you shall be borne on shields and your posterity (אַחֲרִיתְכֶן) in fishing boats," which Jonathan renders: and your sons (sic) and daughters in fishermen's boats.
and not like the dominion that he ruled but the kingdom of these will not be as strong as that of Alexander.
for his kingdom will be uprooted to divide to these four heads and to others besides these.

Verse 5

And the king of the south will overwhelm The head who will reign in the south will be stronger than the head opposite him who reigns in the north, and [stronger] than his officers.

Verse 6

to make a compromise a compromise of peace between him and her father.

will not retain, etc. The king of the north will capture her, those who brought her, and her father who begot her and supported her in her time of trouble.
will not retain The arm of those who brought her [will not retain] strength to stand, [and her father will not prevail] before him, neither he nor his arm, meaning his mighty men.
will be surrendered into the hands of the king of the north, she and those who brought her, and he who begot her, i.e., her father.

Verse 7

A scion of her roots will arise a son sitting on his position, on the throne of the kingdom.
and he will come to the army to the king of the north.
into the stronghold of the king of the north i.e., in the cities of his strength, in his fortresses.
and he will succeed in them Heb. וְעָשָׂה בָהֶם, lit. and he will succeed against them.
and take hold and he will conquer them.

Verse 8

their princes [as translated,] their princes.

Verse 9

And he will come into the kingdom of the king of the south Through the kingdom of the king of the south, who was her father's father, he will return to his land, which is Egypt, as is stated above: "will bring in captivity to Egypt."

Verse 10

And his sons [i.e., the sons] of the king of the north will agitate.
and he will come Heb. וּבָא בוֹא, like וְהוֹלֵךְ הָלוֹךְ. The son of the king of the north will come and pass to the land of the south.
and he will return and agitate against the king of the south.
until his stronghold his fortified city.

Verse 11

will wage war will fight against the people.
and the multitude will be given into his hand [i.e., the multitude] of the king of the north [will be given] into his hand.

Verse 12

And the multitude will be raised up that of the king of the north, to become very haughty, for they planned in their hearts to be victorious in the war.
and he will fell myriads many of the army of the king of the south.
but he will not prevail Nevertheless, the victory of the war will not be his.

Verse 13

Verse 14

and the sons of the renegades of your people will exalt themselves to bring about the vision I saw in the name of Rav Saadia Gaon that they were the renegades of Israel and their company.

Verse 15

and the people of his chosen ones will be in the war.
will have no strength to stand before the king of the north, and although there is a superfluous "vav" here, it is customary for Scripture to speak in this manner as in, for example: "As for its nobles, there are none (וְאֵי֫ן) who proclaim the kingdom," Isaiah (34:12).

Verse 16

will do The king of the north, who comes to the king of the south, [will do] as he wishes.
in the land of beauty in the land of Israel.
and he will destroy it He will destroy the land with his army.

Verse 17

And he will set his face i.e., the king of the north, to come into the strength of the entire kingdom of the king of the south.
and the upright will be with him and Israel will be with the king of the south. Also with them will the king of the north battle in those days.
and he will succeed Heb. וְעָשָׂה, lit. and he will do.
Now the daughter of the women he will give him to destroy her This is the nation of Israel, [referred to in Song of Songs 1:8 as] "the fairest of women." The king of the north will command the general of his army to destroy her. I say that he is Antiochus, the king of Greece, who issued decrees against Israel, and he commanded his general, Phillip, to kill whoever identified himself as a Jew, as is written in the book of Josiphon (ch. 18).
but it will not stand this counsel of his.
and she will not be for him the daughter of the women, for Mattathias the son of Johanan will rise and break off his [Antiochus's] yoke from Israel.

Verse 18

and the Prince will terminate his blasphemy to Him His reproach and his blasphemy, with which he blasphemed the Holy One, blessed be He, and Israel, as is written in the book of Josiphon (ch. 20), and He punished him, for He smote him with evil boils while he was in transit, for he went to besiege Jerusalem, and his flesh became putrid, his limbs fell off and he ordered his slaves to bring him back to Antioch, but he did not manage to get there before he died of evil illnesses.

Verse 19

to the strongholds of his land to return to his fortified city.

Verse 20

And one who removes the oppressor will stand on his base and Mattathias the son of Johanan, who removed the oppressor from Israel, and who is the glory of the kingdom of Israel, will strengthen himself on his base on Mt. Modin, for he will be a prince and a mighty man, he and all his descendants after him, viz. the Hasmoneans.

in a few days it will be broken In a few days, their kingdom will be broken.
but not with anger of another nation.
and not with war but from themselves and with themselves, that Hyrcanus and Aristobulus will be jealous over the throne.

Verse 21

And a contemptible person will stand on his base Then the kingdom of Rome will strengthen itself on its stand, as it says (Obad. 1:2): "you are very despised," and the Romans will rise and take the kingdom from the Greeks.

Verse 22

And the arms of inundation And the mighty of the kingdom, who previously were inundating and powerful, will be inundated before the Romans and be broken.
and also the king with whom they made a covenant Also the king of Israel, who will form a treaty with them, will ultimately be inundated from before him, for [the Romans] will violate the treaty and betray them, as our Sages of blessed memory said: "Twenty-six years they kept their trust with Israel, but later they subjugated them."

Verse 23

And from the alliance with him he will work deceitfully And from the alliance that Rome will make with Israel, he will work deceitfully, for he will not reveal his evil plan.
and he will go up from his place.
and overpower in all places around the land of Judea: in Edom, in Ammon, and in Moab.
with few people He will not require a massive army, for the king of Judea will aid him, and so it is written in the book of Josiphon (ch. 23).

Verse 24

plunder and spoils and belongings he will distribute to them He will distribute to those who accept their yoke upon themselves until they conquer all with flattery and smooth speech.
will distribute Heb. יְבַזּוֹר, like יְפַזּוֹר. and so (Ps. 68:31): "he scatters (בַּזָּר) peoples."
and about the fortresses of the nations he will devise in his plans—to station [in them] the heads of his troops until the time that all will be conquered under them.

Verse 25

and he will not stand the king of the south.
because they will devise plans against him They will plot against him to fell him through the bribery that they will bribe his officers to betray him, as he concludes: "and those who eat his food will break him."

Verse 26

his food Heb. פַּת־בָּגוֹ, his food; one who takes a portion from his table.

Verse 27

As for the two kings the officer of the Romans and the king with whom they made to covenant, which is mentioned above. That is Hyrcanus, who will form an alliance to aid him so that he, too, will aid him against Aristobulus his brother, ruling in Jerusalem.
their hearts are to do evil to the people of your nation, to harm Judea.
and on one table They will murmur lies about the kingdom of Aristobulus.
but it will not succeed for Israel will not be surrendered to destruction in those days.
for there is still an end to the appointed time of the destruction, at the end of sixty two weeks [of years], stated in this Book (9:25), and that appointed time is in the days of Agrippa, the son of Agrippa of the seed of Herod.

Verse 28

And he will return The Roman king [will return] to his land from [fighting] with the king of the south with many possessions.
and his heart is on the covenant with the holy ones to abrogate his treaty with Israel.
and he will succeed Heb. וְעָשָׂה, lit. and he will do, i.e., and he will succeed and return to his land.

Verse 29

After a time Heb. לַמּוֹעֵד, after a time.
but this coming will not be as successful as the first one mentioned above (verse 7): "A scion of her roots will arise etc.," in which the king of the north succeeded over the king of the south, or like the last, meaning this second time, about which we said: "and he will return to his land" with many possessions.

Verse 30

will come upon him to battle with him.
companies Heb. צִיִּים.
Kittites Romans, troops from the kingdom of Rome who will rebel against him.
and he will be crushed He will be slightly broken.
and he will return and be wroth with the holy covenant And he will return to his land and abrogate the treaty he had made with Israel.
and he will return and contemplate those who abandoned the holy covenant He will put his mind to it and contemplate that Israel has abandoned the holy covenant (and law), and unwarranted hatred and controversy will increase in the Second Temple [era], as is written in the book of Josiphon (ch. 45), and they will shed innocent blood, and he will rely on this and know that he will succeed, and he will abrogate his treaty with them and provoke them.

Verse 31

And arms from him will stand He will send his officers and his mighty men to Jerusalem.
and they will profane the stronghold of the Temple.

Verse 32

And those who deal wickedly against the covenant The renegades of Israel, who will join him and deal wickedly against their covenant with their fellows, he will flatter with smooth speech.

but the people that knows its God but the devout of Israel, who will adhere to the fear of their God will grasp it and not abandon it.
and perform their Torah.

Verse 33

And the wise of the people the wise among them, such as the household of Rabbi [Judah Hanasi] and the sages of the generations.
will allow the public to understand They will preach the Torah to the common people and encourage them to adhere to it.
will stumble in their exile by the sword and by flames, etc.

Verse 34

they will be helped with a little help Through bribes and the money that they will pay tribute to their enemies, they will be helped.

Verse 35

will stumble to clarify some of them They will stumble in the calculations of the end, for they will put their mind to refine them and to resolve them to know them, but they will err concerning them.

Verse 36

And the king will do as he wishes the kingdom of Rome.
and he will succeed until the fury is spent until the wrath of the Holy One, blessed be He, returns from Israel.
when it will be finished and executed when His decree will be finished.
יִכְּ is like כַּאֲשֶׁר, when.

Verse 37

And he will not contemplate the God of his fathers he will not put his mind to the Holy One, blessed be He, Who is the God of Abraham, Isaac, and Israel, his [i.e., Israel's] forefathers.
the most desirable of women the nation of Israel, [called] fairest of women.

Verse 38

But the god of the strongholds the god of the cherubim who will make a treaty with him.
on its base he will honor for he will flatter the nations to be subservient to him.

Verse 39

And he will construct buildings.
for the fortresses of the strongholds with a foreign god i.e., in honor of a foreign god.
whomever he will recognize, he will honor increasingly He will increase the honor [and greatness] of those princes whom he will see fit to recognize their faces and to flatter.
and he will apportion to them.
for a price for little money.

Verse 40

And at the time of the end when our redemption draws near.

and the king of the north will storm over him over the king of the south.

Chapter 12

Verse 1

Now at that time, Michael...will be silent He will be silent like a mute person, for he will see the Holy One, blessed be He, judging by Himself and saying, “How will I destroy a great nation like this for the sake of Israel?”
and it will be a time of distress in heaven there will be accusations against Torah scholars, [and there will be] plunderers and plunderers of plunderers, as our Rabbis said in the Aggadah in the last chapter of Kethuboth (112b).
your people will escape The kingdom of Gog will be destroyed and Israel will escape.
everyone who is found inscribed in the book This is a short verse, [meaning] whoever is found inscribed in this Book, through the dreams inscribed in it (7: 11): “until the beast is slain”; (verse 18): “and the high holy ones will receive the kingdom.” All will be fulfilled.

Verse 2

And many who sleep in the dust of the earth will awaken The dead will come to life.

Verse 3

And the wise who engaged in the Torah and in the commandments, will shine like the brightness of the sky.

Verse 4

Verse 5

Verse 6

Verse 7

and when they have ended shattering the strength of the holy people Heb. נְפֹץ יַד, lit. shattering the hand. When Israel’s strength terminates, [similar to] (Deut. 32:36): “that power has vanished (אָזְלַת יָד) and nothing left to keep or abandon.”

Verse 8

but I did not understand I did not know what “the time of two times and a half” means.
what is the end of these the end of these calculations.

Verse 9

until the time of the end until our redemption draws near.

Verse 10

They will be clarified and whitened [i.e.,] these calculations.
and...will be purified [i.e.,] many [will be purified] by them to understand them.
and the wicked will pervert the calculations by computing them incorrectly, and when they terminate, they will say that there is no more redemption.
will not understand All the wicked [will not understand] them.
but the wise will understand them when the time of the end arrives.

Verse 11

And from the time the daily sacrifice was removed in order to place a silent abomination in its stead, are days of one thousand two hundred and ninety years since the daily sacrifice was removed until it will be restored in the days of our King Messiah, and this calculation coincides with the calculation of (8:14): "evening and morning, two thousand and three hundred" from the day of their exile to Egypt until the final redemption: Egyptian exile 210; From their Exodus until the First Temple 480; First Temple 410; Babylonian exile 70; Second Temple 420; Totalling 1590. The daily sacrifice was removed six years before the destruction, which equals 1584. Add 1290, and the total sum is 2874; like the numerical value of בְּקֶר עֶרֶב [574] plus 2300 [2874].

Verse 12

Fortunate is he who waits etc. Forty five years are added to the above number, for our King Messiah is destined to be hidden after he is revealed and to be revealed again. So we find in Midrash Ruth, and so did Rabbi Eleazar HaKalir establish (in the concluding poem of the morning service of the portion dealing with the month of Nissan): "and he will be concealed from them six weeks of years."

Verse 13

go to the end You will depart to your everlasting home.
to your lot to receive your portion with the righteous.
at the end of the days Heb. לְקֵץ הַיָּמִין, like בְּאַחֲרִית הַיָּמִים. We cannot interpret הַיָּמִין as an expression of the right hand, because it is mentioned in the Large Masorah among the six words that are unusual because they have a final "nun" at the end of the word, which serves instead of a "mem," and there is none like them, e.g. (Job 31:10): "and may others (אַחֵרִין) kneel upon her;" (ibid. 24:22): "and he is not sure of life (בַּחַיִּין)" (Ezek. 4:9): "take yourself wheat (חִטִּין)"; (ibid. 26: 18): "Now the isles (הָאִין) will tremble;" (Prov. 31:3): "to the pleasures of kings;" (here): "to the end of the days (הַיָּמִין)."